

THE

Harbinger of Light.

A
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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IN our last issue we briefly reviewed Dr. Carpenter's recently published book on "Mesmerism, Spiritualism, &c." and, having expressed our opinion of it, should have passed it by as unworthy of further notice. Since then, however, the leading journal of this city has devoted three columns of its space to an elaborate and highly eulogistic review of the book, so calculated to mislead and create a false impression in regard to both it and the subjects it treats upon, that we feel it incumbent to present an analysis of Dr. Carpenter's matter, and point out the fallacy of his statements and arguments. Probably no better man could be found in England (from his scientific knowledge and experience of the subjects treated upon), to analyse Dr. Carpenter's lectures than Mr. Alfred R. Wallace who, in the last number of the "British Journal of Science," fully and exhaustively reviews the book, and convicts Dr. C. of falsehood, misrepresentation and animus. The length of the review prevents our reproducing it, or even giving substantial extracts from it; but it serves as a compendium to remind us of facts known to most Spiritualists which are directly at variance with the statements of Dr. Carpenter. It is common in the experience of humanity to find that persons in the abnormal condition, induced by alcohol, or various forms of mania, are apt to consider their condition natural or normal, and to imagine their fellows to be in an abnormal one. This is particularly the case with Dr. Carpenter. His great forte is "prepossession," which he most ignorantly assumes to be the condition of not only all mesmeric subjects, but of spiritual investigators in general, whilst he at the same time exhibits in speech and writing the most undoubted illustration of what he condemns in others as unfitting them for scientific investigation. It is this strong bias on his part which has blinded him to the injury his scientific repu-

tation must suffer by denying and endeavoring to controvert the now so generally established facts of mesmerism. The egotistical impudence of the writer is something marvellous. Professors Crookes, Gregory, Baron Reichenbach, and Mr. Rutter are spoken of as incompetent, and their investigations of a lifetime considered worthless. *He* is the only man competent to investigate and determine this subject? Carpenter has spoken, and the question is settled! But we and many others rebel against the dictum, and decline to recognise Carpenter's supreme authority; our excuse for so doing being that his position is a false one, which we will proceed to demonstrate:—First, in relation to magnetism and clairvoyance, Dr. Carpenter's theory of expectancy is entirely negated by the experiments recorded by Professors Gregory, Reichenbach, Sergeant Cox, Drs. Rostan, Teste, and Esdaile; also, by the French Commission which was composed entirely of medical men who devoted five years to the carrying out of their labors; the following extract from whose report will give the lie to Dr. C.'s statement that clairvoyance was negated by them:—

"We are satisfied that the magnetic sleep has been excited under circumstances where those magnetised could not see, and were entirely ignorant of the means employed to occasion it."

The commission consisted of eleven members, nine of whom acted, and these were unanimous in their report in favor of almost all the alleged phenomena, including clairvoyance, every one signing the report. A very convincing test of clairvoyance is also given by Sergeant Cox in "What am I?" vol. ii., p. 167.

The celebrated Robert Houdin, the prince of conjurors, visited Didier, and wrote as follows in reference to his experiences:—"The more I reflect upon them, the more impossible do I find it to class them among the tricks which are the object of my art."

Thus much for mesmerism and clairvoyance, on which subjects we think we have given sufficient reference and quotation to nullify Dr. Carpenter's theory. We will therefore pass on to Spiritualism and its phenomena, the rudimentary phases of which seem to engage the principal part of the writer's attention, the more extraordinary manifestations being treated with ridicule and set aside as impossible. Dr. C.'s stock theory to account for table-moving, is the somewhat antiquated one of "unconscious muscular action." Has he read

the report of the committees of the London Dialectical Society? If not, we would refer both him and our readers to page 378, also to experiments 22 and 38, in all which instances the table moved in the light without the contact of any person's hands; also to "What am I?" by Sergeant Cox; and Mr. Lockart Robertson, who relates a similar occurrence witnessed by himself and four others. How does the theory fit in these cases? We may also incidentally mention that in the course of our experience we have had a table move under our hands in opposition to both will and muscle of the two persons whose hands were upon it. Equally puerile is Dr. Carpenter's explanation of the raps, for which he can find no better theory than the long exploded one of snapping toe joints! Yet these raps were sufficient to convince the sceptical Professor Barrett during his connexion with the Dialectical committee, and Robert D. Owen testifies to hearing raps on the table and floor in Kate Fox's presence as though inflicted with a heavy bludgeon. Among other disingenuous statements in reference to this phenomena, Dr. C. introduces the testimony of Mrs. Culver, to wit, "that Kate Fox confessed to her that the raps were produced with the toes," although the statement of this woman was publicly recanted.* Dr. C. not only resuscitates it, but presents it as sworn testimony, and dates the occurrence forward twenty years! Mr. Wallace, in his summing up of the work, enumerates five direct and important mis-statements which alone should be adequate to destroy the reliability of the work, and yet this prejudiced, unscientific, and untruthful volume is presented in the *Argus* as lucid and convincing (?), and the copious extracts interspersed with highly commendatory remarks. The conductors of that journal have doubtless given but little attention to the subjects under notice, and have accepted Dr. Carpenter's name as a sufficient guarantee; but for a journal which, according to its motto, is "demanded of conscience to speak the truth," some more discretion should have been shewn before endorsing and eulogising falsehood and error, however popular such may for the time be. It would be but an act of justice for the same journal to print Mr. Wallace's article, and thereby enable their readers to form a more accurate opinion of the important subjects which the writer of the review affects to treat so lightly.

In a recent article on the Fallacies of Testimony," Dr. Carpenter used a quotation from Schiller which is particularly appropriate in connection with his present work, viz., "The real Philosopher is distinguished from the trader in knowledge by his always loving truth better than his system." By carefully weighing the facts we have presented in connection with Dr. C.'s work, the reader will be able to decide to which he belongs.

COMMUNICATIONS FROM A LATE RESPECTED PREACHER.

(Continued.)

THERE are many persons who, not understanding the laws by which Impressional Mediumship is governed, regard the results of such mediumship as a mere trick of the imagination or fancy on the part of those who profess to be thus influenced. Now, taking for granted the possibility of intercourse between those who dwell on

the earth, and those who have passed through the process called "death," the Impressional Medium stands in the position of a recorder of statements made to him by the spirit friends with whom he is *en rapport*. The process is exceedingly simple to those who understand it, and equally as natural as any other operation of nature; and when enjoyed in a high degree, perhaps the most satisfactory form of mediumship which is possessed. The highly sensitive impressional medium can be as certain that he is in communication with spirit friends as any individual could be of the reality of intercourse if face to face with a friend they conversed on some important subject. The medium through whom these communications from Jas. Martin are received has no doubt in his own mind of the genuineness of the intercourse. Without the slightest premeditation, or any knowledge of the subject to be discussed before hand, he is privileged to talk with this respected friend, and who, by this means, although to so many dead and gone, still lives and speaks to those who remain on the earth, conveying instruction spoken in the words of truth. If we can but enter into the spirit of these loving communications from our mutual friend, we shall scarcely fail to profit as the result.

Have you discovered any method which you can reveal to us here, whereby the reality of the after life may be more consciously grasped, and made a motive for better living?

"To grasp the realities of the future life, it is necessary to elevate the thoughts above the mere mechanism of the earth life. The visible expanse around you, like all the other operations of nature, are manifestations which show that behind and within them there is a source of ever kindling life, which not only indicates a superior power at the base of all things, but an inseparable connection whereby that power to its utmost boundaries exercise control over its varied manifestations. Now, you must acquire the habit of projecting thought along those great highways which science fails to discover, and rising above the material, seek in the spiritual to find a pathway into those realms of existence, where the material becomes as the spiritual, and the spiritual more highly refined than ever you could conceive of while in the earth life. Man asks the question—Am I immortal? and he either takes it for granted that he is, or else he gathers from the operations of the more grossly material forms of nature, that he is not; in the latter case he declares that his conscious existence is as ephemeral as the spring blossom which gladdens the eye by its beauty for a few days, and then disappears; forgetting, meanwhile, that that blossom gives place to a more useful form, and of which it was the harbinger. In like manner he fails to perceive that the entire compass of his material life in its ever changing manifestations, is but the prelude to a higher exhibition of life. Ah! vain man, to conclude what he looks upon with eyes as material as the objects themselves, that these things are the final exponents of a Will which, in its operations and manifestations, can never cease to work out a purpose which only finds its object in the perfecting of every work begun. I can tell you of no easier or more effectual method whereby you shall realise to a greater extent the certainty of an after life, than in the cultivating of the faculties God has given you—faculties which, in the greater number of individuals, lie dormant for want of, in the first place, arousing, and in the second place, properly directing. The bulk of mankind is like the man who desires very much to know more of the planets and the stars, but who fails or refuses to look through the telescope, which would afford him the information; or through the microscope, that he might discover the wonderful revelations which there awaited him. In his own spiritual faculties there are provided the means of arriving at the knowledge of the after life with as much certainty as he could acquire a knowledge of nature's otherwise hidden laws by means of the mechanical instruments referred to. But who is prepared to cultivate the conditions needful for this exercise of the spiritual faculties? In relation to the mechanical instruments referred to, there must be the mathematical adjustment of all the parts to ensure success; nay,

* See Kate Fox-Jenckens' letter in another page.

more, there must be the intelligent use of the perfect instrument to ensure success. How much more so, then, in the cultivation and use of those wonderful spiritual faculties God has given you, is it necessary to exercise care in the handling, and method in the preservation of powers so delicate, and so easily disarranged. This consideration is not recognised; in fact, it is scarcely referred to by the world's teachers, who have become to a large extent so thoroughly materialistic in their notions that the spiritual education of the race is neglected; and, as the result, everything beyond the seen and the gross form is made the subject of speculation, if not of grave doubt. In reply, then, to your question, it is not in any new revelation, but in the recognition of the provision God has made and implanted in every one of his intelligent creatures, and the cultivation of those faculties, that the dweller on the earth is to become satisfied of the reality of man's immortality; and just in proportion as he does this, will he derive benefit from it; and that knowledge entering into his every movement will invest his life on earth with a reality and importance, which shall also crown it with a happiness hitherto undreamt of. Carefully watch your spiritual thermometer day by day, take notice of conditions of life rather than of time, and thus estimate your growth by rules which spring out of the spiritual, but which, when properly directed, enter into the material, and cause it to yield its full measure of blessing as the passing cloud of existence, coming and going, but leaving behind it the promise of better things on the morrow. My dear friend, I address you from a condition of existence more interior than that of the earth life state, but it need be none the less real to you, or to any one dwelling on the earth than it is to me; for God hath given you the means whereby that experience may be attained, the golden sunbeam of his love reaching the lowest degree of intelligence, but only making itself known when the atmosphere of the earth life experience is pure enough to receive it."

I have carefully considered your remarks on the means of attaining a satisfactory realisation of the certainty of the after life, but I wish to enquire if the opening up of the system of spiritual communications, and more material spiritual manifestations now prevailing, will not greatly assist the realisation referred to in my question, more especially as these communications and manifestations become purer in form, and more elevating in their character?

"I remarked on a former occasion that it was peculiar to man to yearn after, and strive to reach those higher forms of life, which, being of his own nature, were very much higher than he was; in other words, a constant tendency of spirit upwards to higher planes of being. Now, while this is true of man on earth, it is no less true of man in the spirit world spheres; in the one case there is an upward tendency, while in the other there is also a tendency towards the dwellers on the earth; spirit ever seeking union with spirit. The object of Spiritualism is to assist this inter-communion, to unite the particles on a rational basis, so that the great gulf which has separated the seen from the unseen may be bridged over, and that which was pictured in vision in Jacob's ladder may become a conscious, living and intelligent reality. The development of the science of Spiritism will, of course, result in making a future life more real to those who dwell on the earth, although the attainment of such a conviction should not depend on this means; the communion which Spiritualism affords between the so-called living and dead, is based on the previously accepted fact, that man is as to his spirit immortal; by which I mean, destined to survive the dissolution of the fleshly body. I do not think really that any person would gain any benefit from the advantages to be derived from Spiritualism as a practical operation, unless there was a previously accepted conclusion that the spirit of man continues to live after the death of the body. I do not say that the facts of Spiritualism, intelligently brought home to an individual, would not convince that person of the reality of the after life; but I assert that the main object of the spiritual operations now prevailing is rather to give effect to the already

accepted belief, than to afford evidence of its reality in fact."

I suppose, then, that we may conclude that as Spiritism, as a system, becomes purer in its operations generally, that the intelligent belief in an after life will be more general, and more productive of good living?

"Yes, undoubtedly, and this is the great end which underlies the attempt which is now being made to open up intelligent intercourse between the higher spheres of the spirit world, and the earth plane."

I will now proceed to the next question. Have you discovered anything in relation to the person and character of Jesus, which is calculated to remove much of the misunderstanding which exists on earth in relation to him?

"There are many reasons why this question should be approached with a serious desire to arrive at the exact truth. I readily admit that this was one of the first questions which I sought information upon when I arrived at my present location. The human mind is ever being educated, and that education implies the gradual purification of the ideas which have been formed as the result of knowledge previously accepted. It is thus, then, that my enquiry in relation not only as to Jesus Christ, but every other subject of importance is being answered; answered by a gradual process of interior illumination, and whereby no violence is done to past convictions. Growth, then, in this respect, is not so much the passage from darkness to light, as it is the progressive ability to readjust the elements of knowledge; and by means of which, when viewed from a different stand-point, to form clearer conceptions of the facts of the case. With greater ability at command, and more abundant means of investigation, and with far less of that tendency to positivism which prevails on earth, we of this higher realm are able to pursue our enquiries with more deliberation and certainty than was possible when in the earth life. Thus, with more abundant means at command, greater leisure, and a much higher motive, we can realise truth in a degree very much in advance of any thing which could prevail on the earth plane of existence at its very best. Now, it is by virtue of these more advantageous circumstances that I am enabled to answer your question concerning Jesus Christ. The pious Christian on earth anticipates, when he passes away from the body, to realise some very decided experience in relation to the supreme power, and the conscious presence of his Saviour, as he terms Jesus; hence, when he arrives in the spirit world, and fails to realise his cherished expectations, he would, were it not for the counteracting influences which prevail, be ready to impute his changed circumstances to some dire calamity which had befallen him. In my own case, for I prefer to speak from personal experience, with all the light which had gathered in my mind ere I departed the earth life, I must confess that I felt somewhat shocked to find that the very basis on which I had been relying for future happiness and safety, proved but a conception of the human mind formed on earth as the result of association, rather than that of the interior operation of the higher faculties. And it required some considerable time to make me feel that the happiness and continued progress of the spirit depended not on a human idea erroneously formulated, but on the universal and unchanging beneficence of the Infinite source of all life, who, in all His dealings with His creature man, designs to elevate the nature which He hath thus made capable of growth into higher and still higher conditions of being. To attain this object means are abundant, and, as I have already intimated, the lower will ever be dependant on the higher; since it is from the highest of all that the life giving influence flows to the lowest. It is on this principle, then, that the human being, in his more infantile condition, is dependant on spirit intelligences, who are to him as gods of the most exalted character; while they themselves are infinitely below, and equally as dependant on the Great First Cause of all things as the lowest is. The conception which the human mind on earth forms of God is so puerile at the best, that were it possible to introduce the dweller on earth to the presence of a spirit equally as dependant on the Great Being as he himself is, but who really is

not so very far in advance of the sphere occupied by Jesus now, that individual would be utterly overwhelmed and confounded. But in relation to Jesus Christ, although there is such an individual in the spheres, and who, in consequence of the harmonial characteristics which distinguish him, is very far in advance of many of his contemporaries; he does but sustain to his fellow men the relationship which characterises the entire human race, and forms them into a universal brotherhood. Distinguished, it is true, as an advanced intelligence, his influence is far reaching; but that influence tends as much in the direction of a universal growth into truth and goodness as does the influence of any or all other spiritual leaders of mankind. To sit at his feet, and learn of him the lessons of practical wisdom which he can teach, would be advantageous in the highest degree; but when men place him in the seat of supreme authority, to the exclusion of others, and more particularly invest him with characteristics which we must suppose belong to the Great Father of all, then they do themselves an injustice, which really hinders their spiritual growth, and bars the road to progress."

I wish to ask you whether, in the higher sphere in which you now dwell, the growth and harmonial developments of man are in any way dependant on Jesus Christ as an object of faith, or as a source of a special influence flowing to man for that end?

"I have already pointed out to you that from the Infinite Source of all existence there flows to man an unceasing supply of life-giving influence; but that influence, on which man is ever dependant, reaches him through an endless series of agents and instrumentalities; and we in this sphere of existence are dependant on the operation of the same laws as you are in this respect; consequently, whatever there is of life in the active personality of Jesus as a spirit intelligence, we share in its dissemination. The manifold wisdom of the Divine operations secures suitable agencies to accomplish the great ends of the universal purpose, and among these agencies Jesus is but a unit; there are others of a far higher and more important character, although relatively considered, the least and the lowest agent in the Great Father's Kingdom is equally as important in its place as the highest. We are all travelling along the same line of a progressive existence as Jesus is, and if guided by similar motives of reverence for the Infinite Father, and regard for the highest interests of our fellow creatures, then we may hope at some remote period of our history to reach the lofty platform which he now occupies; till then, let it be our endeavour to cherish the highest regard for him, as for all other great ones of the Father's family; for it is thus we shall more fully partake of those higher characteristics which he, in common with the others, enjoys. Strive to learn this lesson from the manifested being of God, as it is exhibited in the personality of distinguished individuals—viz., that by the intelligent comprehension thereof you may equally become inspired with reverence for the Great Unseen, and with a desire to reach the highest stand-point attainable; that thus, in your turn, you may become the dispenser of blessings to those of the human family who are less advanced in the race of progress, but who are destined by this means at length to rise and grow to maturity."—JAS. MARTIN.

H. J. B.

Powlett street, East Melbourne, September 1877.

SPIRITUALISM AT MUDGEES.

We have encouraging accounts of the progress of a Spiritual Circle established some months ago at Mudgee, N.S.W. The celebrated John King has frequently attended there, and by his aid enabled the circle to give encouragement and assistance to numerous unhappy spirits. Speaking of one sitting, the writer says—"At our last seance all our own spirit friends were in attendance. I can scarcely convey to you the peculiar pleasurable idea of what we felt at their presence." Mudgee folks, he says, want some good lecturer to rouse them up and set them thinking.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

SPECIAL!

We beg to call the particular attention of Subscribers to an interesting article on page 1262, last issue.

AN account of Physical Manifestations at Castlemaine is unavoidably held over.

THE usual instalment of MS. on "Outlines of Spiritualism" for insertion in the present issue of the *Harbinger of Light* had not arrived up to the time of our going to press. From the author, Mr. F. Bond, we learn that he has been unwell latterly, and has in consequence been unable to write an article for this month's publication. The "Outlines," however, will be continued in our next issue, and concluded in that of December.

DIRECT SPIRIT WRITING.

WE have received the following letter from M. G. S. Chappell, giving an account of further experiments with the little girl-medium, Elizabeth S. The direct writing was obtained on two occasions in the presence of seven witnesses, and on one of the occasions some complicated tying, which had taken Mr. C. time and ingenuity to execute, was untied by the invisible in about half a minute:—

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Relative to a communication of mine that appeared in this month's "Harbinger," I notice that I have made an error in the concluding paragraph. I should have said "that the name of the *Spirit* and the name of the *Medium* is the same," the former being in the relation of aunt to the latter; therefore if I had given the name of the spirit in full, I would have given a clue to the medium, and not having her parents' consent, I would not take the liberty of doing so.

Following up the manifestations obtained on the evening of August 24th, the report of which has appeared, as stated before in your columns, I essayed to get further light on the subject as soon as possible. Therefore having invited the following to witness as to the fact of direct spirit-writing, Mr. and Mrs. J. Coysh, and a visitor by the name of Mr. G. Sewell, making with myself, wife and the medium, six persons. I had also the day previous sent a letter to Dr. Mueller of Yackandandah to come, as the interest he takes in all relating to Spiritualism is very marked; but I was very sorry to hear that he did not get my letter till the Monday following, that is, the second day after the evening fixed to hold the seance, therefore he did not attend. Everything being in readiness, and having sung and played a little music, we commenced our seance. I tied two slates together (first putting a small piece of pencil, about the size of a large grain of wheat, between,) as securely as I possibly could round the sides and then over the ends, twisting the string where they passed one another. I finished it off by tying it as tight as I possibly could by three or four knots. I then put the one hand of the medium on the top of the table (the table was uncovered), and gave the slates into the other hand of the medium. Thus she sat—the right hand on the top of the table, and the left holding the slates under the table. After being in position about half a minute the slates commenced to hammer against the near side of the table to that degree that we were all apprehensive they would be smashed to pieces. After a minute or two they ceased and all became quiet, but then we heard the pencil writing a little, and three taps of the slates against the table denoted the finish of the message. On the slates being taken out they were just in the same position as I gave them to the medium; but "the string was taken off, and was hanging on to the little finger of the medium, the knots intact just as I tied them, and the following message written inside the slates clear and distinct: "I am sorry Mr. Mooler could not come up to-night."—Elizabeth * * * * * Again the slates were put under the table, this time untied, when the following came: "That is enough of writing, try the table and sing." Accordingly we sat down to the table, and after a minute or two that tilted and answered a

few questions. I did not at the time know what was the reason of the spirit wanting us to go to the table, but I found out a day or two after that she (the spirit) wanted to put her medium into a trance, and by forming a circle and singing she could do so, but with the exception of the large table tilting a few times, nothing worthy of further notice occurred that evening. My friends were astonished at what they had witnessed, more especially with the slates, and heartily agreed to come again on the morrow night to hold another seance. Accordingly on Sunday evening, August 26th, I and the following persons met to hold converse with the *invisibles*:—Mrs. E., Mrs. Coysh and daughter, Mr. Cranbrook and daughter, myself and wife. We were eager to get the slate-writing again under stricter conditions than the night previous, and so I asked, through the medium, "If I tie the slates together will the spirit take the string off?" Much to our surprise the following answer came:—"Yes, I will, quick. Do you think I am a rogue?" "Try it," at Mr. Cranbrook's suggestion I did try. After putting a small piece of pencil in, I tied the slates secure again, this time as tightly as I possibly could draw the string, and passing it under and over, twisting it in such a manner as would defy any one, without some implement to undo it, to get it apart; finally, I tied the ends with some half a dozen knots as tight as I could. I then gave the slates into the hands of the medium. She passed them under the table, the other hand on the top of the table. After the lapse of perhaps half a minute the string was thrown out from under the table. The slates, on being handed out, were found without string, and the string was found without knots—no writing inside the slates. We then thought the best thing to do would be to try and get something without tying the slates, as the spirit seemed to have an objection to the slates being tied; the why and the wherefore I have not fully found out yet; but I will in the course of a week or two have full opportunities of investigating more deeply into the mystery, and if I succeed, you may depend on my letting you know all particulars. So the tying being at a discount, the slates untied were put under the table, the medium sitting so as a clear view could be obtained of all underneath the table. I asked, "Will the spirit tell us something relative to our future life?" Three taps of the slates—meaning "Yes." We again heard the pencil writing, and in a short time three taps were given to signify the conclusion of the message, which on being read was the following:—"I tell you once more you have all to die, and after you die you will go to the same place as I am, above the atmosphere.—Elizabeth *****"

Note.—All the "i's" were dotted, and all the "t's" were crossed as regularly as a living writer could have done them.

Yours truly,

GEO. F. CHAPPELL.

Clear Creek,

Yackandandah,

September 19th, 1877.

A SERIES of articles, entitled "Spiritualism in England," have recently appeared in the *South Australian Advertiser*, in which the author, who writes under the *nom de plume* of "A South Australian," furnishes an outline of the spiritual phenomena and philosophy, and announces his conversion to the cause.

UNFAIR ATTITUDE OF THE ORTHODOX PARTY TOWARDS SPIRITUALISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

20th Sept., 1877.

DEAR SIR,—Although not a Spiritualist (but being very much interested in the philosophy of Spiritualism), perhaps you will kindly allow me space in your paper to make a few remarks upon the above subject. I have often been surprised at the want of fairness and honesty manifested by the Orthodox party when treating the subject of Spiritualism. They appear to rake up all they can against it, while on the other hand they keep obstinately silent when they could with truth say much in its favor. What an unfair and one-sided view the religious press gives of the subject. I notice an article in the "Protestant Standard," under the heading

of "Dangerous Spiritualism," in which it gives Dr. Winslow's statement that there are ten thousand lunatics in the United States through Spiritualism, but I fail to find side by side with it any of the many refutations we have had of Dr. Winslow's rash statement. If the editor of the "Standard" had dared to be strictly fair and honest, he would have published, as a set-off against it, such an article as appeared in the "Lancet" upon the subject; but no, that would have defeated his own evil designs. I do detest such an unfair, one-sided way of dealing. How different I find the treatment of the Orthodox party by the Spiritualistic party. For instance: I notice in one of the "Mediums," and commented upon with approval, part of a sermon by Mr. Spurgeon. Also, I find that they are not afraid to publish the most formidable arguments against Spiritualism that come from the Orthodox, or even from the scientific side. How much better it would look of the Orthodox party if, instead of denouncing Spiritualism, they attempted to upset it by cool reasoning. You, Sir, have an instance in Melbourne of the uncharitableness of the religious press in the "Spectator's" attack upon Dr. Peckles; how it has for a long time tried to bring that gentleman into contempt.

In speaking of "The Harbinger," I have often heard some of my friends say, and good meaning people too, that it is a vile paper and likely to do much harm by being circulated; and simply for this reason—that there often appears something in it that they don't approve of. I think generally that "Layman" is the offender. Well, I don't myself approve of much that he says; but still it would be the height of presumption for me to condemn the whole paper simply because now and then an article appears that I don't like. And the best of it is, they can no more prove that "Layman's" ideas are wrong, than that theirs are right. I suppose it is the way "Layman" handles some texts of Scripture that they don't like. Well, as long as he is sincere, I consider he has a perfect right to do so.

I should like to make a few remarks upon another phase of Orthodoxy which I often come in contact with, and which I think most contemptible, but I have only just time to barely notice it now. It is this: There are many who seem afraid to read or even handle the Spiritualistic literature, and would not on any account investigate the claims of Spiritualism; and yet they will denounce it, and bring all sorts of abuse upon it, although they have not the least idea of the philosophy of Spiritualism.

I remain, dear Sir, yours truly,

A LOVER OF FAIR PLAY.

DIVINISM.

ANSWERS TO CRITICISMS.

I.—To the Rational Christian.

1. Melchior is my name, not a *nom de plume*.
2. It is an undeniable fact that in all the so-called orthodox theology, God is conceived and represented as a person. Against such a mistake is the first part of my pamphlet. Christianity comes from Buddhism, but as Moses and Jewish Rabbis did, so the Christian theologians took one thing for another, namely, the masculine for the neuter. *Brahma Dewi* is the divinity, and as such has no temples, no myths, images or forms of any kind, and receives no prayers. As divinity is neuter like every abstract idea in the Sanscrit language, so that divinity is as our justice, beauty, prudence, etc. *Brahma Deva*, on the contrary, is masculine, and therefore considered as a person; when producing, is called *Rudra*; when preserving, *Vishnu*; when transforming, *Siva*. Divinity contains all forms of perfection. Deus, or God, is the myth of divinity; divine person is every good man or excellent artist which approaches to divinity; as Justice includes all perfections of righteousness, Themis is the myth of justice, and every just person is a limited incarnation of the infinite justice. Moses has been the first who did confuse these distinctions, and from such a confusion did arise all theological errors. God was sculptured as the image of man with all the human passions, and hence all intolerance, oppressions, and wars. Only in that sense I spoke about divinity, and against the personal God.

3. I do not approve, on the contrary, I severely condemn the statement of Augustine, who said that *God is better understood by ignorance than by knowledge*. The theological god, which is a nullity, must be understood by ignorance, namely, negatively; but Divinity, which is everything, must be understood by science.

Please see again my tenth physical argument of the *Critical Part*.

Regarding the questions the Rational Christian puts before me, I think he will be satisfied after reading the following:—

II.—To the Truth Seeker.

1. I have always thought that to build up the truth it is indispensable before all to destroy the error. To exalt the true Divinity, I commenced by putting down all the false gods. But my critic says it will curtail the circulation of the pamphlet. If I could spend three or four thousand pounds for such circulation I would not entertain any fear of its success, but as I cannot, so the circulation is curtailed. I am sure, notwithstanding, truth will prevail.

2. You say that *Divinism also must exist under a supreme benevolent governor of the universe*. If a benevolent governor exists, why does he not enlighten the world? If he is benevolent, he must accomplish all the good he can, namely, every good, because conceived as infinite. Now, in the world there are 800 millions who deny the personality of god, 500 millions who adore a personal god. Either must be wrong. If the wrong are the 800 millions, why does he not illuminate the other 500 millions? Would you call him a good father who illuminates only some of his children, and leaves the others in the most horrible state of ignorance and barbarity?

3. Since I have proved that matter is eternal, because it is absolutely impossible to take anything from nothing, it is unreasonable to ask me how things did come into existence. I have explained that water and fire (*hydrogen and oxygen*) make everything. Eating a grape or raisin, I eat nothing but a good combination of heat and humidity. Raisin is an effect of watered land and sun, and for that reason eating grapes, I eat nothing but sun and water, since every effect has the nature of its cause. My son is not I, but he is my flesh and my blood. My eye is not my soul, but when I see, hear or speak, it is my soul seeing, hearing, speaking. The eternal matter is always working; it smells in flowers, as it brightens in the sun and thinks in human mind, when it is in the body, or out of its body, in another sphere of action. There is no ruler of the universe. The good human talent makes everything good, as the bad human power makes everything bad. Man is a form of matter as a flower, a horse, with only this difference, that we have the intuition, the synthetical knowledge of the universe, the power of a progressive indefinite perfection which other animals have not. All forms are produced; matter is eternal. Water, sun, earth, here the Indian Trinity called *Aum*, here the Jehovah. *Aum* was called *Hou* in Phœnicia, and *Horem Hou* from the Egyptians, namely, *The Great One*. From *Horem Hou* Moses took his Jehovah, but it is nothing but the sun adored under the image of a *Calf (Agi)*, which means the sun in the month of April. The Jehovah, or the sun, is all things, and is eternal. Then I hope you will no more ask me how things came into existence. But if you will do so, I shall write you a longer answer. Let this be sufficient at present.

MELCHIOR.

Melbourne, 17th September, 1877.

WAS CHRIST GOD?

(Continued.)

If the adepts of the New Testament would take the trouble to think the matter over (as I have done for a period of at least forty years) they would clearly perceive the nonlikelihood of Christ being the Divine Son of God, and still less of being God himself; otherwise he would have demonstrated his heavenly power by more striking illustrations than those exhibited. The meagre and ephemeral wonders he performed were rather poor testimonials for a spirit who had created

the whole universe, with all that is in it, in six days, and who could surely offer more important and more lasting phenomena than those he produced, it is said, in presence of the people.

It is said, also, that Christ was quite willing to expose his life on behalf of his fellow creatures' moral welfare. This may be so, yet it may also be that he expected to be rescued from the hands of his enemies by the mob, to whom (the Bible says) he had rendered so many eminent services, and for which they continually surrounded and applauded him; yet if he entertained that hope he was greatly disappointed, for none of his partisans came to his assistance,—they all remained passive spectators of his horrible execution.

The conclusion to be drawn from the indifference of these people is, that the stories of his miracles are either extremely magnified and exaggerated, or altogether unfounded, like those of his birth from a virgin, and his ascension to heaven a few days after his death, &c.

The fact is, had Christ really performed the alleged marvels extolled in the New Testament, the multitude would evidently have revolted in his favor, and crushed down his persecutors. It is not credible that superstitious and fanatic people like those of such dark ages would have maintained such a cold attitude towards Christ had they been deeply impressed with his celestial authority and divine origin.

The remark of the Jews that Christ would have prevented his arrest, and especially his crucifixion, had he been able to do so, is an argument of great logic; and when the partisans of the New Testament assert that he did not wish to impede his shocking death, it is downright nonsense, for we all know that he displayed his cleverness with the view of showing his supernatural power. Therefore, had he been able to hinder his awful execution, he would unquestionably have done so, inasmuch as by allowing the Jews to accomplish this barbarous deed he destroyed the whole prestige of the wonders he was credited with, and which he had performed, if they were true, for the very purpose of proving his divine character and skill, but which were altogether annihilated by his impotency to save his own life.

Although it is patent that many of Christ's precepts are very meritorious, it is evident also that others are unsound and impracticable dogmas. In some of them he is even in contradiction with himself. This proves again his mortal fallibility like that of all other men.

For instance, in the 5th chapter of the Gospel, by Matthew, the four following verses—39, 40, 42, and 44—all recommend unlimited mercy and forgiveness; nay, more, they advise us to love our enemies as much, if not better, than ourselves. They tell us, besides, to give to our enemies nearly everything we possess, or at least more than they ask. Such maxims are very fine in a lecture, or in a book, but to practice them is another thing altogether. Human nature, which is the work of God, does not allow us to act in such a way. Christ himself did not follow the directions he gave to his listeners.

Did he not say, in verse 33, chapter 10, Gospel of Matthew, "Whosoever shall deny me before men, him will I also deny before my Father, which is in heaven."

This threat evinces a feeling of revenge or retaliation, but not of mercy.

Then in verse 34, same chapter, he says:—"Think not that I am come to send peace on earth; I came not to send peace, but a sword."

Do such utterances elicit a disposition of forgiveness?

In one of the verses (chapter 5) already quoted, Christ says:—"Whosoever shall smite thee on thy right cheek, turn to him the other also."

Where is the man who, on receiving a slap on one side of his face, would present the other side to receive a second slap? Such forbearance does not exist in the human heart.

It has been said that this style of speaking was only figurative, &c. Whether figurative or not, such dispositions are not in our nature. No man will suffer an insult, or even a wrong, without resenting the offence, and without attempting, or at least wishing to be revenged; and if he does not always retaliate immediately or openly, for some reason or other (either from fear or

interest), he does not feel the less hurt, and is only waiting for a good opportunity to act accordingly. Such is the law of nature, or of God.

Priests and ministers of all denominations (who profess to represent Christ and his principles) will not stand the least insult or wrong without having the delinquent punished if they can get at him.

Great exertions are made by the so-called Evangelists, who are holding services daily in various parts of the colony at the present time, in order to induce us to believe in Christ's Divinity, and obey his theory of mercy; but before this can be accomplished, God must first extirpate from our hearts and minds the feelings of sensitiveness, pride, susceptibility, shame, and self-respect, which are all so strongly implanted in us. Thus he would be compelled to change the laws of his own system, a thing which his great wisdom will never do, because he never alters the essence of his nature. Besides punishment is, so to say, necessary for every one's safety. Without the penalty or chastisement for evil deeds, no one would be secure in his own house.

Of course, if all men would practise virtue and kindness, no offence could be known, and punishment or revenge would have no object. In that case, Christ's unlimited theory of mercy could easily be practised; but then the rules of God's system would be subverted. This is impossible! Those rules were not established to be overturned. That is why penalties for all degrees of misdeeds were instituted by the laws of every country; otherwise the strong and bad men would be the masters, and the others the slaves. Therefore Christ's precepts of unlimited mercy are unwise and impracticable; hence they are insignificant, and have been reversed by all nations; therefore they cannot be divine inspirations. Had Christ intimated that little trespasses or trifling offences should be forgiven when repented of, and apologised for, but great ones punished, it would have had a certain colour of reason; but he did not say so, and probably not even meant so, because his mind was impregnated with exaggeration, although well-intentioned.

LAYMAN.

Vaughan, September 17th, 1877.

A VOICE FROM THE PILGRIM.

DEAR MR. TERRY,—You will agree with me that a promise—that a man's integrity in this transitional period from savagism to the full measure of Caucasian manhood—is among the richest of treasures.—And, memory serving me, I promised to send you some backward-looking lines when reaching the sunny Isle of Ceylon.

Often while rolling in my berth, and tossing upon the crystal-capped waters of the restless ocean, did my mind revert to you, ever patient, ever busy writing, magnetising and prescribing for the sick—revert to Mr. Stanford's cozy home, nestling among ferns, flowers and fruit-laden orange trees—revert to that scene upon the Williamstown Wharf, where, looking down from the stately steamer, I saw some thirty ladies and gentlemen, old and young, whose hands I had just clasped, as one by one they passed off from the Bangalore, and whose dear kind faces I was looking upon, quite possibly for the last time this side the peaceful river of death. That scene, so keenly felt, but not to be described, was so indelibly impressed upon my mind that neither distance, nor grayed time itself, can completely efface it. As I journey along down the decline of life, leaning upon the pilgrim's staff, I can bear along none other than the happiest memories of Australia generally, but especially of Melbourne, its libraries, its secular press, its enterprising people, and, more particularly, its Spiritualists, as well as those of Castlemaine. It should be put upon record that while in these two cities, and at Albury, they would not permit me to take rooms at hotels with their unspiritual surroundings, nor stop at cold, selfish and unsympathising boarding-houses. For these considerations, so becoming Spiritualists—for the admirable address, so eloquently read—for the well-filled purse—for the gift of the watch and chain, and the elegant dressing-gown, presented by the ladies, with sundry other mementos and keep-sakes from their fair hands—I

am deeply grateful. All I can say is God and the good angels bless you one and all.

Though not an old sailor, I know what to expect at the hands of Neptune for the first two or three days when out-ward bound. The coast waters of both New Zealand and Australia are notoriously rough. I write from experience. But though considerably boisterous most of the way to King George's Sound, I suffered much less than usual from sea-sickness. This was promised by the sailor youth in spirit life who controls Mr. Stirling. "Let the winds howl, and the mad waves roll," said he, "I'll stand by you, skipper; and this Powhattan, 'Old Feathers' I call him, will look after you on land; and those bright men up there—oh, I can't—*can't*—look at them—will keep your head level when you write; but they are no good in a storm. Call on Jack, then. I'm a rough sailor, and I know what the darkness of hell was when I was swept overboard; but I've got a heart, and I never yet failed to be a friend to one who was a friend to me. You helped me to get control of Peter; and when on the wild waters I'll stand to your back, skipper. Remember that!"

While the above is not the poetical language of the scholar, I confess that I have infinitely more faith in such a rough, earnest sad-souled sailor, than in many of the polished hypocrites and intellectual demons, who come from the realm of the invisible with flattering platitudes and golden promises morally incapable of fulfilment. Give us facts—give us truths, oh, spirits—or nothing!

Spiritualists must test controlling spirits more thoroughly in the future than they have in the past. And spirits who object to being reasonably tested reveal at once their moral unsoundness and spiritual unfitness to be the controlling guides of earthly sensitives. Inasmuch as the heavens and hells are both open to earth, and inasmuch as these immortal intelligences stand behind the screen; or, apostolically speaking, "a glass," that even the most lucid clairvoyants see through but "darkly," would any good spirit, after the séance had been opened with reading, singing, and invocation or prayer, demur at some such test as this.

In the presence of God, who is here and everywhere; in the presence of the Christ-spirit of love and truth; in the presence of angels and ever-attending spirits; in the presence of these mortal friends now assembled; and in the presence of, and before the judgment seat of *my own soul*—I solemnly affirm that I am the spirit of the person, who, when living in an earthly body, was known by the name of —, residing in —.

The editor of the *Spiritual Scientist*, published weekly in Boston, America, wisely said, several months since, that—

"A man's worst enemies are in reality the evil or unprogressed spirits who are attracted to him through some want of development in his own spiritual organism. The longer he yields to the temptations of his sensual appetite, excited often times, perhaps, independent of his own desire by their presence, the stronger their influence. The man who is under their dominion ought, when he becomes aware of his situation, to endeavor to escape at all hazards; nor is any man on earth, spiritually so well defended on all points as to be absolutely secure against the attacks of the lower spirits in one way or another."

In quiet hours of meditation it is among the sunniest of my reflections that I have helped a goodly number of fellow-brothers, temporarily imprisoned in the darker spheres, to see the light—that I have been one of the many rounds in the ladder, upon which they have stepped up one step higher. And it is also pleasant to have people, as they often do in different countries and places, approach me, saying—"Your lectures gave me the first gleam of spiritual light; the first notions of a rational religion; the first satisfactory proofs of the truths of Spiritualism! To God and the good angels be all the honor!"

"If a toiler has been shaded
By a tree that I have nursed;
If a cup of clear, cold water
I have raised to lips athirst;
If I've planted one sweet flower
By an else too barren way;
If I've whispered in the midnight
One sweet word to tell of day;
If in one poor bleeding bosom
I a woe-swept chord have stilled;
If a dark and restless spirit
I with hope of heaven have filled;

If I've made for life's hard battle
One faint heart grow brave and strong;
Then, my God, I thank Thee, bless Thee,
As I journey still along."

Sunday, July 15: All day the billowy waters have seemed troubled. Do they never rest? At half-past 10 o'clock the ship-bell tolled for worship. The passengers gathered slowly. It was duty rather than pleasure. All assembled, and the captain read the prayers. Educated a Calvinistic Baptist, I did not learn in my earlier years the forms of English Church worship; hence the whole affair went hard with me. The ship reeled and rolled—they thrice changed their books—I did not know when to get up, nor just when to sit down—and they skipped about so in the service book that I could not keep my place. Still, by the aid of the chief officer at my side—blessings upon his obliging soul—I managed to get in several good square responses. But when they came to the creed, and that portion of it which says—"I believe in the resurrection of the body," I choked right down. No—no, I believed none of that Pagan stuff; nor would I belie my soul's honest convictions by so saying. The service, that didn't serve me, being ended, I returned somewhat sullenly to my state-room, and, taking down my *Lyceum Album*, with its hundred smiling faces, I translated myself by the sympathetic law of subjectivity to the Masonic Hall, where Mr. Brotherton was leading in a rational service—you friend Terry, was conducting the Calisthenic exercises; and Mrs. Williams, Mr. Deakin, Mr. Joske, or some one else was reading, or extemporising an essay; while bright-eyed, rosy-cheeked children, such as the tender loving Jesus blessed, were singing, declaiming, marching—the latter symbolizing the souls eternal on, and still onward journey towards perfection.

Tuesday, 17: The passengers are getting acquainted, and becoming more sociable. Among other interesting characters upon our steamer is Paris de Bollardiere, Commander of the Marine Infantry of New Caledonia (a penitentiary isle), and other French isles of the ocean. This general and his party gave me the full particulars of Rochefort's escape; and also of those twenty others, and among them Dr. Rastoul, who, in trying to escape, were drowned. The boat was found; but their bodies had gone down to be wrapped in green seaweeds, or to be devoured by sharks. When demons intrigue and devise mischief to injure others, the gods, with ministering spirits, unite to defeat them. It is often quite as well to hold the social as the political key. I was in Paris just after the "reign of the Commune." Sensible Englishmen, as well as Americans, have either read, or seen fully enough of treachery, burning and butchery in France under the cry of—"Liberty, fraternity and equality!" It was this kind of "Communism" that persecuted Thomas Paine, murdered Louis XVI., and deified a woman of the streets!

July 18: The sea is smooth as polished glass. I am wondering what's the excitement on land, and what is the war news from Europe. By the way, how came in the subscriptions for that new book? Though travelling in nearly all lands, and witnessing spiritual manifestations through mediums for fully twenty-five years, never have I heard such sound, logical, yet rapidly expressed trance utterances flash like flames from human lips as from this Melbourne medium, through whose hand has been written by John Bunyan this book, awaiting publication, entitled *The New Pilgrim's Progress**. Writing of books, I am reminded that Bertrande said, when dying—"Envelope me in roses; bury me in books"—that Petrarch died with his head pillowed upon a book—and that friend Gale, of Sydney, kindly presented me Winwood Reade's *Martyrdom of Man* to read on the voyage. It is finely written, but what a pity that such a traveller and clever writer should have had no faith in the great All-Father; no belief in the immortality of the soul, and no knowledge of a future conscious existence.

July 20: Beneath a gorgeous sky, fanned by soft trade winds, we glide daily over smooth waters hardly ruffled by a rude breeze. As we move northward, nearing

the equator, the days are becoming hot, and the nights are getting so warm that, unable to sleep, and pacing the deck till approaching midnight, I dream—dream that the bending skies are God's blue curtains, pinned up with stars—that the floating fleecy clouds are beds of repose, whereon angels rest, and that the Southern Cross is a glittering torch, lighting them along the interstellar spaces. It is not strange that there were star-gazers in ancient Chaldea, and sun-worshippers in Mesopotamia. Great changes are ever transpiring in the astral heavens. When the pyramid builders commenced the oldest of these titanic monuments there was another polar star in the northern sky; and in some 300,000 years hence the Southern Cross will shine upon that chain of lakes that crown the Northern States of America. Such is the computation of those who believe in the law of axial polarities.

July (Monday) 23: Thirteen days out—time drags—sailing is monotonous. How I bless the authors that talk to me these days in books. Thinking of the New Testament passage—"Behold a sower went forth to sow"—I put on a missionary face of sunshine, and freely distributed among the passengers the last pamphlet of mine—*Ohrist, the Corner-stone of Spiritualism*. Heavens, what a bomb-shell! followed by inquiry and discussions. One shrivelled crone pronounced it a "piece of unpardonable impudence." The conscientious sister meant well, and accordingly I pray for her peace, and believe in her salvation—believe in it, because the Holy Scriptures say that—"The Lord preserveth the simple." Many will read pamphlets and books upon Spiritualism who will not, from cowardice or policy, listen to public lectures, or attend eances. It should be known to the patrons of the *Harbinger of Light* that Mr. Thomas W. Stanford, of Melbourne, generously paid for the publication of these 3000 copies that they might be gratuitously distributed. Of course, Mr. Stanford did not expect, neither will he thank me for thus parading his liberality before the public; and quite possibly he would soundly reprimand me; but fortunately I am safely out of his vocal reach, Melbourne having no telephone! Sometime not far distant, Australia will utilise this wonderful instrument for the transference of vocal music and speech—sometime like France and America she will adopt the decimal currency—will cease to lock the doors of her railway coaches—will see the use of and construct city tramways—will open her public libraries on Sundays—and do many other sensible and glorious things worthy of her ability and inexhaustible resources.

At St. George's Sound, Western Australia, our steamer stopped twenty-four hours for coal and cargo. Albany, the quiet seaport city, has about 1200 inhabitants. The ship, Rob Roy, was here waiting to convey some of our passengers to Perth. A few miles back from Albany I had the gratification of seeing the remnants of a tribe of native bushmen. It gave me a fine opportunity to study their anatomy, and witness their dexterity with spear and boomerang. A gentleman at this port gave me several varieties of the precious woods abounding in Western Australia, and I in turn gave him pamphlets and papers treating of Spiritualism.

Thinking it all over, I feel to say that the general outlook of Spiritualism as a fact—a science—a philosophy, and a divine religion, was never better. The opposition is dying away. Higher spirits are drawing nearer the earth. The truth is always safe. The deliberate thinker has no anxiety as to its final triumph. It has an absolute existence unharmed by traitors, untouched by impostors, unaffected by the belief or disbelief of men. It cannot, as Byron sings, "be crushed to earth." The faith of a few of its votaries may be temporarily shaken; they may be beguiled from their steadfastness by selfishness, or entangled in the meshes of the psychological, peopling this or the other side the river of death; but prodigal-like, they return again to their Father's house. Theological husks do not satisfy. Forms are but flitting shadows. Genteel society is too often a sham, while the most respectable churches are but warehouses for exhibiting the latest fashions. The times call for men and women all aflame with truth. Let us speak, then, the divinest thought of the soul. No matter what the people say. Jesus, says the apostle,

* The MS of the book referred to is re-written and ready for the printer, but at least thirty more copies must be subscribed for before it can be put into his hands.—ED. H. of Lt.

"made himself of no reputation." It is not reputation, but *character*, that endureth for ever. Spiritualists need organisation, order, harmony—more charity, toleration, devotion—more consecration, enthusiasm, *religion*! Call me enthusiastic, fanatic, dreamer, if you will; still the dream, the hope, the knowledge of a present angel ministry, I carry in my soul as a seed of heavenly planting. Already is it rooting, budding in a million hearts, to ere long blossom and bear immortal fruitage. Discipline awaits all. Swift feet press towards the goal.

"Everywhere I see a cross,
Where'er the sons of God have breath;
There is no gain except by loss,
There is no life except by death."

Yesterday, August 2: We reached Point de Galle, in Ceylon; the isle of cinnamon gardens, perpetual flowers, and eternal summer!

"What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile."

It is possible that the Cingalese were "vile" in Bishop Heber's times, having become considerably civilised and christianised; but when Ceylon was the head-center of Buddhism, 200 B.C., the Cingalese were a prosperous, peaceable and happy people.

It is now evening time, and the air is heavy with the incense and the perfumes of flowers. And, finally, while my eyes are resting upon this *Lyceum Album* I feel to close with the poet's words.

"So resting here in twilight, oh, my friends;
I hear your voices softened by the distance,
And pause, and turn to listen, as each sends
Some words of friendship, comfort and assistance.

If any thought of mine, or sung or told,
Has given e'en delight, or consolation,
Ye have paid me back a thousandfold,
By every friendly sign and salutation.

Thanks for the sympathies that ye have shown!
Thanks for each kindly word, each silent token
That teaches me when, seeming most alone,
Friends are around us, though no word be spoken.

The pleasant looks that silently among
Our household treasures take familiar places,
And are to us as if a living tongue
Spoke from the printed leaves, or pictured faces!

Perhaps on earth I never shall behold,
With eyes of sense, your outward forms and semblance;
Therefore, to me ye never will grow old,
But live for ever young in my remembrance."

J. M. PEEBLES.

Point de Galle, Isle of Ceylon, August 3, 1877.

MODERN SPIRITUALISM.

THAT the Churchianity, once so omnipotent, has lost its hold upon the people it professes to control, is now an incontestable conclusion. Though enshrouded with all possible pomp and mystery, hedged in by a Divinity more than Kingly, stamped firmly upon the infant mind incapable of reason, and fastened there throughout its life by all that could sway self-interest, or by power political and social assist its propagation, its tenets are being broken, its sanctities denied, and its very being threatened with dissolution. Protestant England is so no longer. The Reformation begun under that name has progressed beyond it. The tawdry fripperies inherited from the priestcraft of its predecessor have been torn away by unhallowed hands, leaving the old edifice bare of every distinctive feature which could give it any other rank or title than that belonging to the secular institutions among which it stands. The Genius, the Learning, and even to a large extent the Power of the Nation is divorced from it. Since its advent it has ever been deserted by its most gifted sons. Those who have retained its name have renounced its realities, and in every century its roll of talent has waxed perceptibly scantier, until in this age it stands almost without a name to parallel the lustre of those whose Infidelity is not a humour, a caprice, or a shame, but a standard of dissent proudly borne as belonging to an opposing and equal power. A Church "conversion" is a pitiable spectacle, its object either a hysterical woman or an uneducated man, its means a perversion of magnetic powers,

or else the cowardly despotism of fear, its end probably but transient, a debasing of the intellectual nature overwhelmed by an ignorant emotionalism, whose reaction is upon the same plane, into animal excess and coarse selfishness. In some cases higher elements may enter, and moral enlightenment may come to those too weak to bear the burden of self-control. For such Rome is the true guardian, and it is upon similarly imperfect materials that sacerdotalism best operates. The heathen whom its misspent missionary labors baptize are but cleansed on the outside of the platter, and retaining their old creed under the new nomenclature as the Pagans adopted the Religion of Jesus when they made his natural charity a system of rites and dogmas, parallel to those outwardly renounced. The status of Modern Spiritualism may be best ascertained by a comparison of those whom its evidences have convinced with the "conversions" we have been considering. While Churchianity cannot name a single sceptic reclaimed from all the galaxy of physical science, it can point with just pride to its Wallace and Crookes, its Perty and Aksakoff, its Flammarion and Varley. What must be the qualities of a movement which can obtain the unwavering allegiance of such practised experimentalists as Professor Mapes, or to meet the Churches on their own ground since they are scientifically impotent, can they refuse credence to phenomena which have received the endorsement of the Hon. R. D. Owen. The great son of a great father, a politician of national—a social philosopher of world-wide fame, whose early years were spent in study, whose manhood in affairs of State, and whose old age witnessed to an unblemished reputation. His works, announcing the authenticity of Spiritual manifestations, are such as any living thinker might be proud of, while their logical keenness and power as much as their extensive scholarship, recommends them to all liberal and serious minds. Beside him stands another of his country's statesmen, the earnest and noble Governor Talmadge whose initiation into the living Truth is of yet wider fame, if not of greater social eminence. The Hon. J. W. Edmonds, as a lawyer of the highest standing, proved by the Judicial experience of many years, is surely a witness qualified to appear in any Court, and before any tribunal, ecclesiastical or literary as in every respect their peer. It is impossible for an impartial mind to study the records of his faithful investigation into the supermundane without paying the tribute of admiration to the elevation of his thought, the ability of his style, and the spiritual nature so highly developed in him. But it is not only to names like these, borne on the breath of contemporary history, that we can appeal, for in our own colony and recollection, parallels will at once suggest themselves. Among others, that of Mr. B. S. Naylor will ever maintain a conspicuous position, warranted by the versatile talents, unflinching courage, and unquestioned probity which were his characteristics under every trial and to the end of his days. Such are but a few from the long catalogue of illustrious signatures attached to the new Dispensation, and these were affixed not under pressure of excitement, nor after a single evidence, nor even a group of such, but were the results of prolonged experience and calm persistent reasoning. Each unit of the hundreds of thousands of Spiritualists scattered over the world has received positive proof of the reality of its teachings, while this has never been granted to a single devotee of the old Faith, received on trust and maintained by credulity. The numerous journals in many tongues which chronicle the process of events under this newest dispensation, its extensive and meritorious literature, its array of excellent speakers and mediums, its many organisations, its multiplying tokens of spiritual power, are not the signs of a renewal of ancient superstition, but of their decease. The reign of reason is being inaugurated by this sceptical band of brothers in knowledge, delivered from the bondage of an aged and decrepit belief. The Truth has made them free. They do not stifle but encourage enquiry, they exalt instead of decrying the powers of the individual mind, and far from being carried away by the astounding success that has attended the propagation of their gospel, declare their own fallibility and imperfection. Not a part but the whole nature of man is recognised by them. Not a

sect or a class but the complete body of Humanity. Not one faculty but all faculties, and not a section but all that can be included under the name of Truth. Their Principles are simple, rational, and charitable. They have no creed. Diversity of opinion exists among them on many points, and while all are agreed on the Immortality of the Soul, the Eternity of Progress, the Fatherhood of God, and the Motherhood of Nature, together with the equality and brotherhood of mortals as corollaries therefrom, beyond these certain divergencies become manifest of which the three chief are those of the Reincarnation, Occult, and Mystic Schools of Thought.

In the first of these must be included the great mass of Continental Spiritualists, and generally all outside of the English-speaking peoples. Their doctrine is that the soul passes through more than a single physical body in the course of its development, and that at a given stage after death it is attracted to the Earth again and putting off the spiritual as it before did the material body enters into the mortal frame once more. This it repeats until it is sufficiently perfected to pass perhaps to another planet, or at least to higher spheres of existence, before entering upon which such an education is requisite. The basis of the conception is from a spiritual source, but at the same time the majority of those who have won renown in the History of Spiritualism by their abilities or experiences maintain the converse, appealing to spirit-witnesses in much greater number than their opponents in support of their statements. We do not see anything in Nature corresponding to such a process, nor can the need for it be easily discerned. The only knowledge which this embryonic plane of experience can afford better than its successors is that relating to physical matter, while the Reincarnation theory is based wholly upon a Moral necessity which must, if the after Life has been in any way rightly apprehended by mortals, be much better received in it than is possible here, when stripped of its former experiences to a very considerable degree, the comparatively cumbrous machinery of perception, confines and blinds the spirit. Their schemes suffer also when measured with that taught by Davis, Mrs. Britten, the Hons. Owen, Edmonds, and others, because of its greater complexity and evident artificiality, while the absence of analogy and reason to justify it, forces upon Anglo-Saxons the judgment that it arises from a hasty generalisation upon misunderstood experiences. Only the attractive representation of it by such highly gifted minds as those of Allen Kardec, Mons. Leymarie, and Miss A. Blackwell has served to rescue it from speedy oblivion. Postponed perhaps but not prevented, its end will leave them freer to pursue the common aim, while by its salutary direction of attention to the ethical aspects of the future it will in this if in no other manner merit sincere gratitude from the cause to which it is attached.

The next departure is the most recent of the three, and yet has already drawn to itself disciples of established authority from the outside literary and scientific world, as well as in the smaller sphere peculiarly Spiritualistic. Its leading characteristics are a greater recognition of the powers of the embodied spirit, and of the laws controlling its independent action, the belief in the active presence of spirits other than the human, and a tendency to modify previous views of the Spiritual Sphere by the introduction of more subtle influences than those at present perceived. Esoteric in its constitution, with such leaders as Col. Olcott, Madame Blavatzky, and Mrs. Britten, this in some respects extraordinary product of the nineteenth century has in the formation of the Theosophical Society inadvertently given rise to rumors of a more theatrical than philosophic character. It is to be hoped however that it will yet redeem its credit, and following in the footsteps of those truly unique works "Art Magic," and "Ghost-land," assist in the unfolding of the occult side of the popular science. The debt due to the author of those eloquent treatises is a great one, for it will be allowed by all who have devoted any consistent study to the phases of Spiritual being that there is much underlying them that has yet to be resolved into constituents at present incomprehensible to us. As to the "Elementaries" we await the demonstration

naturally devolving upon their discoverers, at the same time admitting the essential service done to the Truth by the search into its remoter and less exposed tracts which societies such as this will for ever find of inexhaustible extent.

Somewhat allied to the exclusiveness of the Occultists is that of the Mystics, similarly subjected to the reproaches of the sceptical by whom they are taunted with the fearfulness of error shrinking from the trial of reason. To this Mr. Maitland cannot be considered amenable, for though tinctured with the interpretation epidemic usually a pronounced disorder of the school, his vigorous reason, and cultured understanding, prevent his falling into the absurdities of its adherents, and he walks on the brink of the precipices safely up the heights, reached by them only at the sacrifice of intelligibility or meaning. Indeed he is singularly felicitous in more ways than one, and may be awarded just and especial honor for his execution of a task which is without a rival in modern history. William Fishbough has theologic reminiscencies which incline him to a similar style, but in T. L. Harris we have the complete representative of this class of thinkers. His claims are so great as to provoke the instantaneous rejection of many, while on the other hand their grave consideration is but a just tribute to those abilities rhetorical, poetical, and spiritual, which he manifests no less now than in his earlier writings. Admitting of diverse explanation his system, at least to outside seekers, exhibits the same defect as that of the Occultists, it is wanting in circumstantial evidence, which may be forthcoming but is not yet public. His teachings have many remarkable excellencies, which at the least excuse the doctrines we are unable to accept; they are theoretically rational, beautiful, and if morbid are so suggestively. But none of these justifications can be urged on behalf of that most abominable aberration, despotic, diseased, and inhuman, which has broken out in this Colony in Magnetic Firewaves, Direct Infallible Inspirations, and parallel hallucinations, which deserve nothing but the unsparing and unhesitating condemnation, of all in whom any spark of pure aspiration or healthy judgment is left burning. The conspicuous talents and more or less elevated Truths belonging to the three prior departures are utterly absent in this, the refuge of those unbalanced and blinded intelligences, who hung upon the skirts of Spiritualism as Judas did on those of Jesus. The first are signs of a stirring in the sap of intelligence, the last is the festering corruption of an inordinate self-esteem, and ungovernable ambition, which preys upon the very life-essences of humanity. It is opposed to the most cardinal principle of Life, that ages of bitter experience have ever impressed upon us. The self-sovereignty without which the whole being is rendered abject and impotent, the affection stunted and the mind impaired. But the prevailing mental atmosphere however gross is opposed to so unnatural a perversion of its creatures, and the materialistic selfishness we deplore ministers to such disorders as this, severely it may be, and yet with benefit to the body corporate. As Dr. Child, Alexander Pope, and the ancient sages have striven to teach us "Whatever is—is right," and the temporary diversions of Spiritualism we have been reviewing are playing parts in the perfection of the whole. Nor are these imperceptible. The problems of existence lie very thick around us, and among them the ethical, the weird, and the incomprehensible, are those in which research is required, and may be long continued without exhausting their contents. To supply a natural craving the schools have arisen, and when it is satisfied, as it must be by the acquisition of further knowledge, their separate operation will cease, as their results are embodied in the Philosophy of the whole.

Spiritualism in itself is a portentous phenomenon of startling attributes and infinite promise. It is no adventitious birth, no apparition of sense, but is the bursting of the bud of Prophecy and Intuition into the full flower of Light and Understanding. It is not without its spots, for blights are common in this nether sphere; it is not altogether lovely, but its imperfectness is becoming so. How vast, how grand, how enduring an Inspiration it is, no eloquence could portray. The harmony, the depth,

the eternity of its Revelations are beyond the grasp of any single mind. Yet the World is waiting for the work that shall present these to it. It is very weary with its tribulations, and leaning on its broken spears awaits the coming of the only Peace. The Truth—the everlasting word of God. The Genius is to come who shall delineate its relations to all-time, who shall cast into form the shapeless materials thickening on our hands, and give us a Science of its multifarious manifestations, a Philosophy embracing all that the wise before us, and around us, as well as within our ranks have taught and reasoned upon—a Religion containing more than the good hope for,—born of these and perfecting them, until in it our souls may rest serene. To invoke the Past, to fix the Present, to predict the Future of Spiritualism, to establish its connection with all other branches of human thought, and action, and to weld these into a single scheme will be its tasks. An erudition unequalled, a reason undimmed, a power of conception unerring in measure and intensity, an utterance exact, a spirit inspired, and a life devoted to the task, from speech to silence, may present it yet. Till it appears we make preparations for its coming, and by honest labor upon a hand's-breadth smooth the way. Any contributions to either the facts, the history, the rationale, or the generalisations belonging to it, if they be faithful and brief, are of worth to the cause. A great opportunity is offered us, and as great a duty laid upon our shoulders in this age by the necessity of its utilisation, for at our very doors, and upon our own hearths, are occurring the proofs of the fact which is, in its essence, the supremest glory of human research.

And here this series of papers extended over some seventeen months may fitly cease. As offering a scanty synthesis of what Spiritualism is and teaches, they may serve as an Index or a Summary of its wide-reaching principles. It is unnecessary to conclude with apology, that which was never commenced with any thought of completeness. Only decades of special study could grasp the full significance of this Key to all the Creeds and all Philosophies. Such few can afford; the need is great, so Poverty casts its mite.

ASPYRAL.

DR. CARPENTER AGAIN.

A WELL-WRITTEN article, by Mr. William Crookes, appears in the *Nineteenth Century*, convicting Dr. Carpenter of misquotations, and pointing out to the public that he knows scarcely anything of the nature of those psychological phenomena about which he speaks so fluently to applauding audiences consisting of the ignorant who trust in his authority. We have shorthand notes of Dr. Carpenter's last lecture delivered in Finsbury Chapel, but have not thought them worth printing; to those acquainted with the subject, his utterances there were so much behind the age as to afford no materials for rational controversy, and it is perhaps as well, in all cases, to avoid contention. Our plan, with Dr. Carpenter, and others like him, has been to get on record in these pages the documents or utterances whereby their names are committed to a denial of the eternal facts and phenomena of nature, so that when their lives fall into the cold impartial grasp of posterity, their historical reputations shall have justice meted out to them. We know perfectly well what the verdict will be, and in the meantime they had better make the most of the popular applause of the ignorant which they are gaining by the way in which they use their "little brief authority." In many respects we greatly admire Dr. Carpenter, who is a great physiologist, and an interesting and entertaining lecturer upon subjects he understands, among which psychology cannot be included. After hearing a lecture of his on Spiritualism, the informed listener emerges into the fresh air with all the feelings of relief incidental to emerging from the Catacombs of Egypt, as the ideas and the supposed facts put forward by him belong to a past age, and are everywhere steeped in the atmosphere of the grave. The very books on Psychology he recommends for perusal have been so long dead and buried, that his disinterment of them provokes a pitying smile.—*The Spiritualist*.

THE REV. DR. MOORHOUSE ON THE MESSIANIC PROPHECIES.

(Continued.)

HAVING examined the evidences offered to us from John's Gospel by the rev. gentleman, let me call your readers' attention to his text, taken from Luke iv., 21. Before doing so, I would remark that TRUTH MEANS ACCURACY, and that the evil of falsehood lies in that its inaccuracy deceives, and disseminates errors which lead to many evil consequences. What wonderful accuracy and perfection exists in the works and laws of Nature! How accurately the water mirrors the face of the heavens, while a book, said to be the production of the same author, abounds with inaccuracies, and contrasts very unfavorably in this respect with writings of scientific men. Can it be true that God inspired it? What proof have we? In the Scriptures Jesus is represented as the Son of God, as "born of the Holy Spirit," as the Son of Man; while Peter informs us that "God swore with an oath unto David that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his throne!"—Acts, ii., 30. This, it is certain, he never did while he was on earth; and if the statements of John, and Peter, and Paul be true, never can do. Yet according to many parts of the Scriptures the belief that he is the Christ, the son and successor of David, is essential for our salvation.

According to John he has ascended into heaven, is gone to his Father's house of many mansions to prepare a place for his disciples, will come again and receive them unto himself, that where he is, "there they may be also."

Peter informs us that the heavens and earth which now are, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, "the day when the Son of Man will be revealed in flaming fire taking vengeance on them that know not God, and who obey not his gospel;" when "the elements shall melt with fervent heat; the earth also, and all therein shall be burned up." Truth is always in harmony with itself; how then can we reconcile these statements with the promises that Jesus shall sit upon the throne of David, "and reign over the house of Jacob for ever?"—Luke, i., 32, 33. Or these promises with the statement of Paul that at the coming of the Lord, "those who are alive and remain will be caught up together in the air, and so shall be ever with the Lord?"—Thes., iv., 17.

The text chosen by the bishop, from Luke's gospel, is taken from Isaiah LXI., 1. Let us look at its connection. The end of the LVIII. chapter contains a description of Messiah who has come, not to suffer, but to restore Israel by delivering them from the hands of their enemies, avenging them, and gathering them into their own land, who is thus introduced:—"He put on righteousness as a breast-plate, and a helmet of salvation on his head; and he put on the garments of vengeance for clothing, and was clad with zeal as with a cloak; according to their deeds he will repay fury to his adversaries, recompense to his enemies; to the islands he will repay recompense."—ver. 18. "THE REDEEMER shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord from henceforth and for ever."—ver. 21. The next chapter LX. represents the Kingdom of Heaven upon Earth; the gathering of the Jews—"Thy sons shall come from afar, and thy daughters shall be nursed at thy side;" and the gathering of the Gentiles—"Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from afar, their silver and their gold with them." "The sons of strangers will build thy walls, and their kings shall minister unto thee," "for the nation and kingdom that will not serve thee shall perish; yea these nations shall be utterly wasted." Then comes the SIXTY-FIRST CHAPTER. It goes back again to the coming of THE REDEEMER, the pouring out of the Spirit, "the day of vengeance" on Israel's enemies; the delivering of Israel, gathering and restoring them to their own land; the subjugation of the Gentiles to them, and their settlement in

their own land, events incompatible with the teaching of John and Paul above referred to.

I shall now refer to Dr. Moorhouse's text, quoted by Luke, from Isaiah Lxi., 1., giving with it the five following verses to show that no such wants occurred during the life of Jesus; besides no reference therein is made to a Spiritual Redeemer, or suffering Saviour; but to a conquering warrior who would subdue the enemies of the Jewish nation, deliver them from captivity, loosen their bonds, and open their prison doors and gather them into and establish them in their own land.

"The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison doors of them that are bound; to proclaim the acceptable year of the Lord, the day of vengeance of our God; to comfort them that mourn; to appoint to them that mourn in Zion beauty for ashes, the oil of joy for mourning; the garment of praise for the spirit of heaviness that they may be called trees of righteousness, the planting of the Lord, that he may be glorified. And they shall build the old wastes, they shall raise up the former desolations, they shall repair the waste cities, the desolation of many desolations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughman, and your vine dressers; but ye shall be named the priests of the Lord, men shall call you the ministers of God. Ye shall eat the riches of the Gentiles, and in your glory shall ye boast yourselves."

Reader, exercise your judgment, as in the sight of God. Is this prophecy applicable to Jesus, or to the period at which he lived? To what captives did he proclaim liberty? What prison-door did he open? What prisoners did he set loose? What can be the meaning of "the acceptable day of the Lord as applied to his advent and ministry? Had he not to fly to Egypt? Was he not despised, rejected, persecuted and crucified? After three years preaching, how many disciples stood by him?—Mark his words: "Wherefore I send unto you prophets and wise men and scribes, and some of them you will kill, and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zecharias the son of Baricheas, whom ye slew between the Temple and the Altar; verily I say unto you, all these things will come upon this generation. O, Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered your children together even as a hen gathereth her chickens under her wing, but ye would not; behold your house is left unto you destitute," "for these are the days of vengeance, when all that is written may be fulfilled; they shall fall by the edge of the sword, they shall be led captive into all nations, and Jerusalem shall be trodden down of the Gentiles, till the times of the Gentile are fulfilled." Can any of my readers then believe that Jesus read the portion of the prophecy above referred to (and chosen by the bishop as his text,) to the Jews in the synagogue, and told them, "This day is this Scripture fulfilled in your ears?" Impossible. Such is the character of the evidence our orthodox opponents have recourse to to prop a system which will not stand the tests of science, rather than boldly "PROVE ALL THINGS AND HOLD FAST ONLY THAT WHICH IS JUST, GOOD AND RIGHT, and reject all they find which CANNOT BE CLEARLY AUTHENTICATED, cannot stand the test of reason and experiment, and what is contrary to the works and laws of Nature which teach us the will of God and the duty of Man. Is it not written, "Beware of false prophets who come to you in sheep's clothing;" are you not warned against "the mystery of iniquity," "the strong delusion to arise in the Church, man should believe a lie."—Thes. ii., 3, 12. Luke taught similar views with the predictions of Isaiah above referred to. He seems to have looked upon Jesus as a LITERAL, not a spiritual REDEEMER, who was coming to gather, and to deliver Israel, and to reign on the throne of David. He describes the words of the angel to Mary thus: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the

throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."—(Luke i., 31, 33.)—while he represents Zecharias as prophesying "Blessed be the Lord God of Israel who hath visited and redeemed his people, and hath raised up a horn of salvation to us in the house of his servant David; as he spoke by the mouths of all his holy prophets which have been since the world began; that we should be saved from our enemies, and from the hands of all that hate us, and to remember his holy covenant, the oath which he swore to our Father Abraham that he would grant unto us, that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him all the days of our lives." Luke represented THE KINGDOM OF GOD AS FUTURE. Joseph of Arimathea "waited for it," and we read in the xxi. chapter—"And there will be signs in the sun, and in the moon, and in the stars, and upon earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after the things that are coming upon the earth, for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then lift up your heads, for your REDEMPTION DRAWETH NIGH." "So likewise ye, when ye see these things come to pass, know ye THAT THE KINGDOM OF GOD IS NIGH AT HAND; verily I say unto you, this generation shall not pass away till all be fulfilled. WATCH YE THEREFORE and pray always that ye may be counted worthy to escape these things, and stand before the Son of Man."

"I appoint to you a kingdom as my Father hath appointed me, THAT YE MAY EAT AND DRINK WITH ME IN MY KINGDOM, AND SIT ON THRONES JUDGING THE TWELVE TRIBES OF ISRAEL," which is utterly incompatible with the prophecies of Peter, Paul and John, who teach a totally different religion to that of Jesus, whose disciples they profess to be. The orthodox do not teach their disciples how to search after truth, they neglect the first rule, and do not test their predicate.

Dr. Moorhouse has described JESUS AS "A DIVINE KING AND PRIEST AND PROPHET." Let us examine the character given us of Messiah in the Old Testament. In Genesis XLIX., 10-11—*The sceptre shall not depart from Judah, nor a law-giver from between his feet (loins,) till Shilo come* (1); and to him shall the gathering of the people be (2); binding his colts unto the vine, and his asses' colt to the choice vine; *he shall wash his garments in wine, and his clothes in the blood of the grape, his eyes shall be red with wine, and his teeth white with milk* (3). So this DIVINE KING is described in Genesis. If the Bishop had applied it to Bacchus I would have been less surprised, than his laying claim to the Messiahship on behalf of Jesus. I only show how prejudice blinds the eyes; but as my object is not diversion but search after truth, I shall allow No. 3 to pass without further comment at present.

No. 1 fixes the period, *shows that the Messiah should appear before the sceptre departed from the descendants of the family of David*, which had taken place long before the birth of Jesus. No. 2 furnishes us with another test: "To him shall the gathering of the people be." Was not Jesus "despised and rejected of the Jews? According to the words of Jesus, they said, "We will not have this man to rule over us. Away with him, away with him. Crucify him, crucify him. We have no king but Cæsar." Such was the reception Jesus had. The rejection not gathering of the Jews to him, and their determined rejection of him continues to the present day.

Let us next refer to the prophecies of Daniel to ascertain whether or not the Messiah, referred to by that prophet, refers to Jesus. Daniel in the second chapter, in the interpretation therein given of Nebuchadnezzar's dream, informed that monarch that the image he had seen in his dream represented his kingdoms with those of his successors. 1st, Nebuchadnezzar's; 2nd, the Medes; 3rd, the Persians; 4th, the Greeks; and the feet and toes of iron and of earthenware, representing the kingdoms of Alexander's four generals who divided his kingdom among themselves; and adds in his interpreta-

tion: "In the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed." It was to smite "this image on the foot, break in pieces and consume all these kingdoms, and it shall stand for ever." These kingdoms were to be smitten about the days of Antiochus Ephianus, of whom more hereafter.—Dan. II., 31, 44. Jesus did not exist at this period, did not destroy these kingdoms, and no such kingdom of heaven ever occurred, conquered, or succeeded to those kingdoms. Those territories are still held by Persia and other gentle monarchs, and that kingdom which was to exist for ever never appeared.

This I call No. 1 KINGDOM OF HEAVEN. I have not less than four settings up of Kingdoms of Heaven to place before our readers.

(To be Continued.)

THE ROCHESTER RAPPINGS.

To the Editor of *The Athenæum*.

Scarsdale Villas, Kensington,
June 4th, 1877.

In your impression of the 26th of May last, I noticed with deep regret that my letter to Mr. D. D. Home has been the cause of bringing my name before the public. The publication of my letter by Mr. Home, of February, 1876, was improper and unauthorised. As regards the serious charges contained in Mrs. Norman Culver's unsworn deposition, made, not as you erroneously put it, six years ago, but twenty-six years and upwards ago, I think in common fairness you will not deny me the right of reply. At the time of the publication of this defamatory, unsworn deposition, I was a mere child. My family, however, took up the matter, and Mrs. Norman Culver, subsequently, not only verbally, but in writing, retracted all the charges brought against me and my sister. Shortly after the publication of this document, Mr. E. W. Capron published in the *Express*, in 1851, (recopied in the *Pittsburg Post*), a letter to this effect:—

"I notice in the *Express* of Saturday what pretends to be a statement of a confession (in extracts from an unsworn to deposition) made by Catherine Fox to Mrs. Norman Culver. Without noticing the loose and indefinite manner of the whole statement, I wish to call attention to the following extract:—

"Catherine Fox told me that, when the committee held their ankles at Rochester, the Dutch servant girl rapped with her knuckles under the floor from the cellar. The girl was instructed to rap whenever she heard their voices calling spirits."

"As I was present during the investigation, and had an opportunity to know something of the circumstances, I will ask space to state—

"1st. That during that investigation (which lasted three days, and was carried on by three different committees), not one of the examinations took place in the house of the Fox family, the first meeting of the committee being in the Hall of the Sons of Temperance, the second at the office of Vice-Chancellor Whittlesey, and the third at the rooms of Dr. Gates at the Rochester House.

"2nd. There was no previous notice given to the family, and they did not know when they were to go until the committee called for them.

"3rd. They did not have, and never had, a Dutch or other servant-girl in the family at Rochester up to the time of the investigation.

"4th. Catherine Fox was not in Rochester during any part of these investigations, but was at my house in Auburn, seventy miles distant.

"Any further comment on the above unsworn 'deposition' would be superfluous, as the above serves to illustrate its character."

For further evidence rebutting these charges I refer you to the contemporary literature on that subject from the year 1851 onwards.

I may be perhaps permitted to state that, as regards Mrs. Norman Culver, she left her husband some year or two prior to the year 1851, and wandered about with a person named Burr, who gained a livelihood by giving public lectures, principally denunciatory of Spiritualism. After her return to her husband her mind gave way, and she had temporary attacks of kleptomania; her husband

in despair committed suicide. It is painful for me to state these facts, known only to our family, to whom Mrs. Culver was distantly related; but I deem this necessary to show the character of the witness brought up to testify against me after the lapse of upwards of a quarter of a century. I ask, is this conduct on the part of Dr. Carpenter fair and reasonable?

The theory Dr. Carpenter endorses is, that these rappings are produced by the joints of the toes of the foot. Can any explanation be less satisfactory? I appeal to Mr. Wm. Crookes, Mr. Serjeant Cox, Lord Rayleigh, Mr. H. Chalmers Pennell, Mr. A. R. Wallace, Mr. Varley, and many more, to whom I have afforded every opportunity of testing these phenomena and ascertaining their cause, whether the toe-joint theory suffices to account for these mysterious rappings, or whether they are produced by artificial means.

These rappings, or echoes from an unseen world, as I call them, have occurred in the presence of the gentlemen I have referred to, and in the presence of other men of science, in a clear light, against the pane of a window, on the panel of a door, abreast with those present, even overhead, upon a wire stretched across the room, and beyond my reach or touch. They have taken place on the floor, while I was seated on a swing several feet off the ground; they have happened while I stood isolated on glass tumblers, the floor beneath vibrating as the rappings sounded on the carpet. If the phenomena called spiritual rested on these rappings as there sole evidence, possibly suspicion might be justified; but, I ask, how does Dr. Carpenter account for the appearance of forms? These appearances have been witnessed by Mr. H. P. Townsend, Mr. C. F. Livermore, Dr. Gray, Dr. Edward Bayard (all of New York), by Mr. Irving Vanwart (nephew to Washington Irving), and others in the United States.

On a recent occasion, at the house of Mrs. S. C. Hall, Kensington, a luminous hand, descending from a considerable height opposite to me, seized a pencil and wrote a few words, then rose and gradually faded away. I ask what produced this phenomenon?

In conclusion, I repeat my request that I may be heard in answer to the unprovoked, unjustifiable attack now made upon me. For years past I have lived in strict seclusion, only allowing intimate friends to visit; and now, after the lapse of upwards of a quarter of a century, I am called upon to repel slanderous statements made against me by a person I had hardly ever spoken to, knew nothing of, and which statements have been retracted and denied by the accuser again and again.

KATHERINE FOX-JENCKEN.

* * * The statement that Mrs. Culver's deposition was made only six years ago is Dr. Carpenter's.

THE "BRADLAUGH AND BESANT" CONVICTION.

BRIEF paragraphs in the Melbourne papers have informed the public of the conviction of the well-known Secularists, Mr. Bradlaugh and Mrs. Besant, for publishing an indecent book. Although not admirers of the materialistic school of thought, we have ever believed in Charles Bradlaugh as an honest and sincere reformer, and in justice to him and Mrs. Besant publish the preface to the book in question, which will enlighten our readers, and tend to remove the stigma from the defendants' names. It will be seen that the book was published in defence of a principle, and with the best of motives, and inasmuch as the book is a reformatory one, it is to be regretted that its publication is stopped and its champions defeated. We understand, however, that a large sum has been subscribed to recoup them for the loss sustained in legal expenses and fine:—

PUBLISHER'S PREFACE TO DR. KNOWLTON'S FRUITS OF PHILOSOPHY.

(Edition of 1877.)

THE pamphlet which we now present to the public is one which has been lately prosecuted under Lord Campbell's Act, and which we republish in order to test the right of publication. It was originally written by Charles Knowlton, M.D., an American physician, whose degree entitles him to be heard with respect on a medical question. It is openly sold and widely circulated in America at the present time. It was first published in England, about forty years ago, by James Watson, the gallant radical, who came to London and took up Richard Carlile's work when Carlile was in jail.

He sold it unchallenged for many years, approved it, and recommended it. It was printed and published by Messrs. Holyoake and Co., and found its place, with other works of a similar character, in their "Freethought Directory" of 1853, and was thus identified with Freethought literature at the then leading Freethought Depot. Mr. Austin Holyoake, working in conjunction with Mr. Bradlaugh at the "National Reformer" office, Johnson's Court, printed and published it in his turn; and this well-known Freethought advocate, in his "Large or Small Families," selected this pamphlet, together with R. D. Owen's "Moral Physiology," and the "Elements of Social Science," for special recommendation. Mr. Charles Watts, succeeding to Mr. Austin Holyoake's business, continued the sale, and when Mr. Watson died in 1875, he bought the plates of the work (with others) from Mrs. Watson, and continued to advertise and to sell it until Dec. 23, 1876. For the last forty years the book has thus been identified with freethought, advertised by leading freethinkers, published under the sanction of their names, and sold in the head-quarters of freethought literature. If during this long period the party has thus, without one word of protest, circulated an indecent work, the less we talk about freethought morality the better; the work has been largely sold, and if leading freethinkers have sold it—profiting by the sale—in mere carelessness, few words could be strong enough to brand the indifference which thus scattered obscenity broadcast over the land. The pamphlet has been withdrawn from circulation in consequence of the prosecution instituted against Mr. Chas. Watts; but the question of its legality or illegality has not been tried. A plea of "guilty" was put in by the publisher, and the book therefore was not examined, nor was any judgment passed upon it; no jury registered a verdict, and the judge stated that he had not read the work.

We republish this pamphlet, honestly believing that on all questions affecting the happiness of the people, whether they be theological, political, or social, fullest right of free discussion ought to be maintained at all hazards. We do not personally endorse all that Dr. Knowlton says; his "Philosophical Proem" seems to us full of philosophical mistakes, and, as neither of us are doctors, we are not prepared to endorse his medical views, but since progress can only be made through discussion, and no discussion is possible where differing opinions are suppressed, we claim the right to publish all opinions, so that the public, enabled to see all sides of the question may have the materials for forming a sound judgment.

The alterations made are very slight; the book was badly printed, and errors of spelling, and a few clumsy grammatical expressions have been corrected; the sub-title has been changed, and in one case four lines have been omitted, because they are repeated word for word further on. We have however made some additions to the pamphlet, which are in all cases kept distinct from the original text. Physiology has made great strides during the past forty years, and not considering it right to circulate erroneous physiology, we submitted the pamphlet to a doctor in whose accurate knowledge we have the fullest confidence, and who is widely known in all parts of the world as the author of the "Elements of Social Science;" the notes signed "G. R." are written by this gentleman. References to other works are given in foot-notes for the assistance of the reader if he desires to study the subject further.

Old Radicals will remember that Richard Carlile published a work entitled "Every Woman's Book," which deals with the same subject, and advocates the same object as Dr. Knowlton's pamphlet. R. D. Owen objected to the "style and tone" of Carlile's "Every Woman's Book" as not being "in good taste," and he wrote his "Moral Physiology," to do in America what Carlile's work was intended to do in England. This work of Carlile's was stigmatised as "indecent" and "immoral," because it advocated, as does Dr. Knowlton's, the use of preventive checks to population. In striving to carry on Carlile's work we cannot expect to escape Carlile's reproach; but whether applauded or condemned we mean to carry it on, socially, as well as politically and theologically.

We believe, with the Rev. Mr. Malthus, that population has a tendency to increase faster than the means of existence, and that some checks must therefore exercise control over population; the checks now exercised are semi-starvation and preventable disease; the enormous mortality among the infants of the poor is one of the checks which now keeps down the population. The checks that ought to control population are scientific, and it is these which we advocate. We think it more moral to prevent the conception of children than after they are born, to murder them by want of food, air, and clothing. We advocate scientific checks to population, because so long as poor men have large families pauperism is a necessity, and from pauperism grow crime and disease. The wage which would support the parents and two or three children in comfort and decency is utterly insufficient to maintain a family of twelve or fourteen, and we consider it a crime to bring into the world human beings doomed to misery, or to premature death. It is not only the hard-working classes which are concerned in this question. The poor curate, the struggling man of business, the young professional man, are often made wretched for life by their inordinately large families, and their years are passed in one long battle to live; meanwhile the woman's health is sacrificed, and her life embittered from the same cause. To all of these we point the way of relief and happiness; for the sake of these we publish what others fear to issue, and we do it confident that if we fail the first time we shall succeed at last; and that the English public will not permit the authorities to stifle a discussion of the most important social question which can influence a nation's welfare.

(Signed)

CHARLES BRADLAUGH.
ANNIE BESANT.

(From the "National Reformer," 25th March, 1877; page 178.)

"BILLY BRAY."

In what light, we wonder, did the large audience who assembled at the Town Hall, on Sept. 14th, to hear Mr. Varley's relation of the adventures of "Billy Bray," regard the circumstances of his conversion? Did they believe that the Lord God of heaven and earth descended *in propria persona*, and familiarly addressed Mr. Bray as "Billy?" If Mr. Varley's words are to be taken literally, we should call them blasphemy. We can imagine some well-meaning but unprogressed spirit (discovering mediumistic powers in him,) stirring up the dissipated Cornishman, and inciting him to a better life. And Billy evidently had faith in the reality and naturalness of the Spirit-world by his enquiry of the Doctor whether he could take his compliments to any one there; but the Lord's (?) colloquy is either *facite* or blasphemy.

Apropos of Mr. Varley, we have before us a small pamphlet, entitled "How are we Saved?" which is a brief analysis of that gentleman's teachings, and we agree with the writer that the sentiments expressed by him, and swallowed without examination by so many of his hearers, are calculated to have a baneful effect. He is reported to have said at one of his Town Hall discourses, that "unless a man have faith in Jesus, believing him to be equal with, and to be God, there is no salvation for him, no matter how pure and moral his life, how estimable his virtues, or exemplary his conduct." The writer states that not one passage in the four gospels, when interpreted with a due regard to the context, affords the faintest support to the doctrines of the Atonement or Trinity; and in his argument shows how unsubstantial is the ground upon which it rests. We compassionate (he says) the tiny intellect which can say with Isaac Watts—

"This infant is the mighty God,
Come to be suckled and adored."

and appeals to both the reason and intuition of those who profess to believe in these miserable dogmas for their refutation.

A SEANCE WITH DR. SLADE IN A WOOD.

(From the Medium and Daybreak.)

To the Editor.—My Dear Sir,—My intention in writing this letter is not to convince anybody of the truths of Spiritualism. To my friends I say—Dont believe me, but come and see for yourselves, while Dr. Slade is amongst us; also, read Proverbs lvi. 13.

I desire to make this account known, through your valuable paper, to all the brethren and sisters in faith who are distributed on our tiny globe, and last, and not least, for the glory of God our Heavenly Father, as Christ Jesus taught us. Amen.

Let me now give you the simple recital of what took place. Some days ago Dr. Slade let me know, by Mr. Simmons, that he felt impressed to try a seance in the wood at the Hague. Now you must know this wood is a public park, some two miles long, and say a quarter of a mile wide, filled with beautiful trees, and is a most cherished resort for the Hague public in summer.

Well, last night at tea o'clock, Dr. Slade, two friends of mine, and myself, went to the said wood, with a slate, and on our arrival we obtained from one of the adjacent refreshment tents a common table and four chairs. Armed with these most peaceful weapons, we passed into the wood for a distance of about 300 yards. The night was splendid, the moon shining, and through the trees we could distinctly observe the lanterns on the town side, and hear the rattling of the passing carriages along the road. To give you now a detailed report of what happened, would fill your whole paper, but I hope to give you another account, as soon as we shall have had the second seance of this kind.

Well, after walking some 300 paces, we put the table under two large elms, and gathered around it on our chairs. At Dr. Slade's request, we all put our hands one on the other. Very soon raps were heard. Slade took the slate with one hand, and begged one of us to hold it too with him. We could see each other very distinctly. Very soon "Owosoo" manifested himself by taking away the slate, and on putting our hands all on the table, the slate was projected through the aperture in the piece of black cloth which had been hung between the two trees, under which we sat.

We were touched by hands very often, and each sitter was kissed by "Owosoo" on our hands when we asked, and held them under the table. We could distinctly see the wet of the mouth when the hand which held the slate was withdrawn from under the table. Slade's hands were all the time firmly grasped by ours, so that no mistake was possible.

Besides I give Mr. Lankester the trial to make under such conditions. May it please God to open the soul and intelligence of such folks to the plain truth. May it be given to all believers to get convinced before they leave the earth, of the reality of spirit-communion, after death, and of their responsibility for their actions, upon which depends their Hell or Heaven hereafter.—Yours in faith,

The Hague, June 24th,

ALPHA.

LYCEUM WORK AT SANDHURST.

ABOUT two months since we received a report from Mr. Albert Fletcher, of Sandhurst, of Lyceum work done by him and his wife there. He sends us a number of answers to questions given by members of the Lyceum class, some of which are very good, namely to the question—What must we do to bring harmony? we have—To be kind and pleasant to all around—To return good for evil, &c.; while a little six-year-old gives her idea as—To be good and mind the children! Mr. Fletcher speaks of the pleasure he and his partner experience in witnessing the eagerness of the children to attend, and the heartiness with which they enter into the exercises and singing. An hour in the evening is specially devoted to the latter, practising the hymns and songs contained in A. J. Davis's Lyceum Manual. The twelve children who at present attend this class appear to enjoy it much.

THE UNSEEN WORLD.

THE following is an extract from a sermon recently delivered by Bishop Simpson:—"The very grave itself is a passage into the beautiful and glorious. We have laid our friends in the grave, but they are around us. The little children who sat upon our knee, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kiss—we can almost feel the throbbing of their hearts to-day. They have passed from us, but where are they? Just beyond the line of the visible. And the fathers and mothers who educated us—that directed and comforted us—where are they but just beyond the line of the visible? The associates of our lives, that walk along life's pathway, those with whom we took sweet counsel, and who dropped from our side—where are they but just beyond us?—not far away, but now it may be very near us. Is there anything to alarm us in this thought?—No. It seems to me that sometimes when my head is on the pillow there come whispers as of joy, which drop into my heart thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over my brow, and some dear one sat by my pillow, and communed with my heart to raise my affection towards the other and better world. . . . The invisible is not dark; it is glorious. Sometimes the veil becomes so thin it seems to me that I can almost see the bright forms through it, and my bending ear can almost hear the voices of those who are singing their melodious strains. Oh, there is music all around us, though the ear of man hears it not; there are glorious forms all about us, though in the busy scenes of life we recognise them not. The veil of the future will soon be lifted, and the invisible shall appear."

Religio-Philosophical Journal.

THE first conversazione of the Victorian Association of Spiritualists was held at the Masonic Hall on Thursday evening last. An introductory address was given by the president, another on the Spiritualism of Shakespere by Mr. Deakin, and a reading, "Among the Spirits," by Mr. Terry. Two excellent recitations were given by young lady members of the Lyceum, and a song by Mr. Clay. The meeting passed off very pleasantly. Want of space prevents our giving a full report, but we will publish the president's address in our next.

PASSED on to spirit life, very suddenly, on the 26th September, Mr. Jas. Mortinson, of Barnawartha. He was a member of the Barnawartha circle, and a firm and consistent believer in Spiritualism. He leaves a wife and young child to lament his loss. Many were better known, but none more respected.

Barnawartha, 27th September, 1877.

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